THE UNITED CHURCH

DECEMBER 15, 1956

OBSERVER

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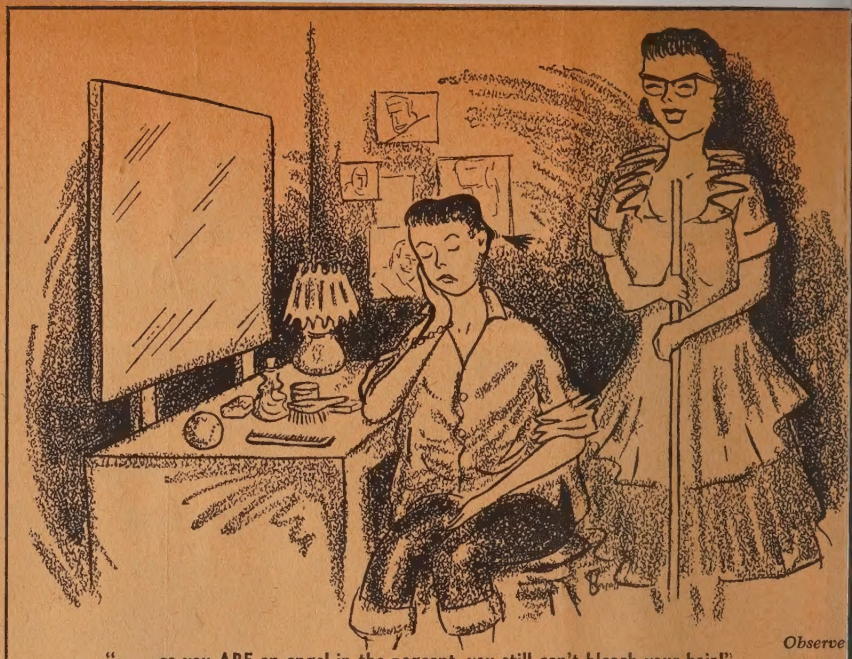


". . . so you ARE an angel in the pageant, you still can't bleach your hair!"

Observe

Letters

Answer for Albertan

Dear Sir: It is unfortunate that "An Albertan" felt his call to the ministry ignored. The need is desperate and it may be that very reason why the minister concerned was a bit reserved—the overwhelming need of the church might be used as a basis for a person's decision to enter the ministry rather than the inward response to the call of Christ. . . .

I would strongly urge him prayerfully to re-consider his call. Other ways of Christian service are open and the call may be to one of them. If, however, the call is felt to be to the ministry then I would suggest that he "firmly place his hand to the plow" and take definite steps in that direction. . . .

St. Stephens College,
Edmonton, Alta. Ted S. Kolber.

Service Club Spending

Dear Sir: A recent article stated that service clubs "spend ten million dollars a year to help others." My experience has made me wonder whether the emphasis is at times placed on the amount of money spent rather than the results obtained. . . .

I heard one club in its annual report announce that it has sponsored a Wolf Cub Pack. Yet the Pack was without a leader for six months without any service club member offering to help keep it going. Another club "sponsored" a public speaking contest for boys which cost the club fifty dollars or more and at which there was one contestant only. . . .

"Ten millions spent." Thank God, some of this money has been spent wisely, and boys and girls, men and women, are healthier, wiser, and happier because of t work of service clubs. But some of t ten millions is spent without thought investigation. . . .

Richmond W. Longl
Resolute, N.W.T.

". . . Grave Inequality"

Dear Sir: A great deal is being said a written about the shortage of ministers. . Would it not be timely for the Church consider a scheme whereby a grad increase in salary would be made for eve year of service? For a young man j beginning let the minimum be $3,000 a then gradually increased to a maximum $4,200 or $4,500 over a period of 25 or years' experience.

The Church is asking laymen to sh Christian interest in this matter, but so of us who do so are appalled at what see to us grave inequality. In other callings, in teaching, we do not pay a beginner t same as we do one who served for 20 30 years. . . .

As an interested elder I submit t suggestion in the spirit of construct criticism and with sincerest intention.

Digby, N.S. F. C. Pur

Article Appreciated

Dear Sir: Thank you for Dr. Beato article on Dr. "Bob" McClure. It recal a plea for medical missions which McClure made to the Overseas Missi Committee of the General Council Montreal in 1946. This was one of most moving and powerful addresses I h ever heard.

Scotstown, Que. Roy M. Pound

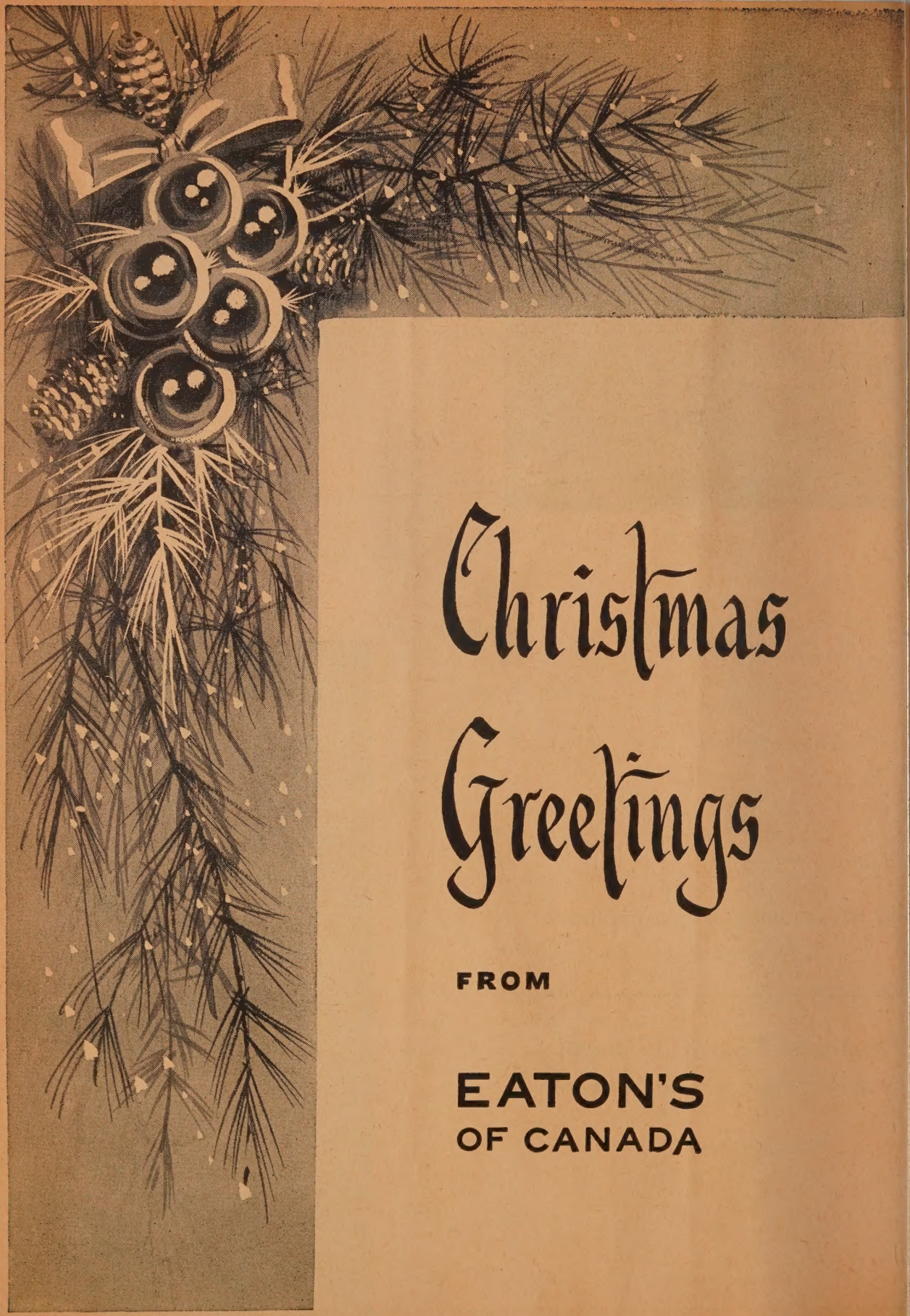
Is it nothing to you,
all ye that
pass by.

LAMENTATIONS 1:12

he Missionary & Maintenance Department

The United Church of Canada

99 Queen St. W. Toronto 2B, Canada



Christmas Greetings

FROM

EATON'S
OF CANADA

Yours will be a Christian Christmas

IF

You worship God together in your local Church.

Your Christmas parties are clean and joyful, with laughter in, and liquor out.

You reach out to the stranger, the hungry and the hunted.

You pray and work for real peace based on law and justice. Peace is God's promise to men of goodwill.

You keep Christ in all your Christmas celebrations.

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Devotions By PETER GORDON WHITE

I Had No Gold

I stood where Melchior stood
And I had no gold,
Balthazar knelt with frankincense
Rich and old.

Gaspar brought myrrh
Into that stable's candle light.
But I had empty hands
And a heart not right.

What could I give him,
Trembling, wretched, sick,
With a soul as twisted
As the crook of my shepherd's stick?

* * * *

Startled I saw that the light
Streaming in that holy place
Came not from the gifts
But from the Babe's sweet face!

It took only a moment
That wounded heart to lift
And he received it, blessed it,
. . . My Christmas gift!

—Theodore Simonson

From Holy Writ

BEHOLD a virgin shall conceive and bear a son: and shall call his name Emmanuel.

Unto us a child is born: unto us a son is given.

In this was manifested the love of God toward us: because that God sent his only-begotten son into the world that we might live through him.

Blessed be the God and father of our Lord Jesus Christ: who hath blessed us with all spiritual blessings in heavenly places in Christ.

God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Christmas Litany

O THOU who dost reveal thyself in Him who was born in Bethlehem,
Grant that in our lives Thy Spirit may be made known to the world.

Thou who didst show Thy love for mankind in the giving of Thy Son,
Grant that our lives may show His love of self-giving.

As Thou didst send a song at midnight to the shepherds watching their flocks,
Grant that our songs may bring messages of good-will to the world.

As we celebrate the birth of Thy Son this season,
May His spirit be ever new and transfor ing in our hearts.

As at His birth Thou didst declare tidin of great joy to a saddened world,
May His spirit, still alive in our hear awaken hopes for peace in the world th now is, and eternal peace and joy in t world to come. Amen.

Our House

Our house, though small,
Has room for all.
The chimney high
Points to the sky.

The walls are strong
To keep out wrong.
The doors are stout
To ward off doubt.

The windows bright
Let in God's light.
The ones inside
In God abide.

—Doreen Sha

An Ancient Prayer for Christmas Day

ALMIGHTY GOD, who hast given us thy only-begotten son to take our nature upon him, and as at this time to be born of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same spirit, ever one God, world without end. Amen.

Bible Readings

Dec. 15. Knit Together in Love.....Col. 2: 1
Dec. 16. Law of Love.....Romans 13: 8-

The Word Became Flesh. John 1: 1-18; Luke 2: 1-20

Dec. 17. Immanuel.....Isaiah 7: 10-
Dec. 18. Out of Bethlehem.....Micah 5: 2
Dec. 19. The Messenger.....Malachi 3: 1
Dec. 20. The Word Became Flesh.....John 1: 1-
Dec. 21. Prince of Peace.....Isaiah 9: 2
Dec. 22. Song of the Angels.....Luke 2: 8-
Dec. 23. Visit of the Shepherds.....Luke 2: 15-

The New Heaven and Earth. Revelation 21

Dec. 24. Jehovah's Reign.....Isaiah 51: 2
Dec. 25. New Heaven and Earth....Isaiah 65: 17-
Dec. 26. Righteousness in the Land .....Isaiah 60: 15-
Dec. 27. Transformed.....Romans 12: 1
Dec. 28. New Men in Christ.....2 Cor. 5: 11-
Dec. 29. Church of the First-born .....Hebrews 12: 18-
Dec. 30. All Things New.....Revelation 21: 1
Dec. 31. The Prophet to Come.....Deut. 18: 15-

THE UNITED CHURCH
OBSERVER

DECEMBER 15, 1956

5

olished under authority of The General Council by The United Church Publishing House, 299 Queen St. W., Toronto, Canada

Book Steward: C. H. Dickinson

Editor:
A. C. Forrest

Assistant to Editor:
E. L. Homewood

Missions Editor:
Kenneth J. Beaton

News Editor:
Marjorie Macdonald

Editorial Assistant:
Mary C. Daly

Circulation and Advertising Manager:
Wm. J. Bradshaw

Issued Twice Each Month—the First and Fifteenth

Subscription rate, $2.00 a year, payable in advance, to any address in the world.

uthorized as second class mail, Post Office Dept., Ottawa.

d Series, Vol. 127, No. 3 New Series, Vol. 18, No. 19
Circulation this issue, 169,750

contents

	Page
etters	2
evotions	6
bservations	7
ditorials	8
he Gospel of Christmas	9
he World's Refugee Crisis	10, 11, 12
he Story of the Tsimsheans	12, 13, 14, 24
Vhat is Christmas?	15
eport and Opinion	16, 17, 23
ook Reviews	18, 19, 20
Music Makers	21
ews	22
eople	25, 28
amily Page	26
hurches	29

IN THE NEXT ISSUE

A special Reference Issue

What Does the United Church Believe?

Who's Who in the United Church

Observations

FOR THE FIRST TIME in Canadian history, a Roman Catholic and a Protestant Choir have come together to sing Handel's Messiah in a Protestant Church. Le Choeur de l'Eglise St. Jean (United) and le Choeur du Conservatoire National de Musique (R.C.) are rehearsing for their production on Dec. 14th in St. James Church, Montreal. The United will wear the black gowns of St. Jean; the Catholics the black gowns of Notre Dame. We suspect it is the first time these latter gowns will have been worn in a Protestant Church.

* * * *

● ON THOSE STORMY WINTER days when roads and weather are not conducive to calling, many ministers are going to have some solid reading this year. Reports from Mr. Gordon Bray, who likes nothing better than taking orders for good books for preachers and laymen, indicate that our little suggestion of a Christmas gift book token for the minister is bearing fruit. With nearly a month still to go, he has received 18 letters asking for more details and several score orders from the Toronto area for tokens. Some ministers report that their laymen have been asking them what they would like; and one wily preacher in Western Ontario red-pencilled all the books in our Book Number that he would like to have, then left the issue lying about where his family might take the hint. Mr. Bray says one little thing needs correcting. Books are for laymen too, and he has no objection to preachers buying tokens for their elders.

* * * *

● SOME MINISTERS' WIVES have been complaining that we suggested books for their husbands, but nothing for them. We don't want to be small about this. So we will tell about a fine gift we saw down Trenton way the other Sunday. A group of laymen got together and put a clothes drier in the manse. Struck us as a good idea, for we don't know any profession where a husband and wife have to work more closely as a team than in the parsonage.

* * * *

● A NEW YEAR'S RESOLUTION we would like to suggest is that readers of the lighter parts of this magazine decide now to read the next issue of THE OBSERVER even though it will be very different . . . a sort of handy reference hand-book number. If a father wants to remind himself what he said when the baby was baptized, or a young lady wants to know what she is going to have to promise when she gets married, or young people wonder what is promised when they join the church, it will all be there. Also it will settle any arguments about who the third or thirteenth Moderator was, and what he looked like; or who is the field secretary of what or where all the money goes, or what the United Church believes about hell, or how many missionaries we have in Angola, or hospitals in British Columbia.

* * * *

● WE WERE RATHER PROUD of the United Church last month when it hiked its initial gift to the Hungarian refugees from $5,000 to $30,000, and also packed off five tons of clothing. Then the sub-executive met to approve a plan to open a fund for special gifts. We hope it will be well supported, but we mention, too, that the $30,000 would not have been available for quick emergency help through the World Council of Churches if we hadn't an efficiently-running Department of the Treasury and hundreds of thousands of good folk regularly supporting the Missionary and Maintenance Fund. The Committee on Overseas Relief always tries to keep some money available for such emergencies. And the steady flow of good clothing into our depots makes it possible to direct gifts where they are most needed. Our close co-operation with the World Council of Churches helps us to see that the gifts of our people are well-spent.

* * * *

● PREACHERS AND POLITICIANS who argue furiously but still love one another create problems for serious-minded folk who can't be so detached. The Rev. George Hamilton, President of the Maritime Baptist Convention, has a good story on this. One day he was going to church, he claims, when he found one big boy pummelling a little boy in a snow bank. "See here, you can't do that," he said, pulling the lads apart.

"And why not?" said the bigger one. "He's my brother."

But Above All

IN the prayer, "A General Thanksgiving," which we hope will be said by many in services Christmas Sunday, Christmas Eve, and Christmas Day this year, there is a wonderful sentence:

"But above all, for Thine inestimable love In the redemption of the world by our Lord Jesus Christ; For the means of grace, And for the hope of glory." It's a tremendous thing, after thanking God for the many blessings we have in this land, to add "But above all . . . for this. . . ." But that is what a Christian says; that is how a Christian feels. And at Christmas the people of the Way, and the children of the Light, think on these things.

ABOUT COLLEGE STUDENTS

WE were interested to see that the top girl and boy high school students in Manitoba last year are both enrolled at United College, Winnipeg, this fall. Ian Smith, who had an average of 95.5 per cent. in his June finals, and Judith Buchanan, 89.66 average, were awarded the Marjery Brooker scholarships for the highest marked students in the Province.

There were three other Brooker award winners and they, too, have started to United this fall. United has the highest enrollment in its history and bigger night classes than ever. Two reasons given for the choice of our church college were: The academic standards are high. And it is small and friendly.

The values of higher education in the friendly family of a church college, such as United, Victoria, or Mount Allison, should be considered by parents and high school pupils planning for their higher education.

FIFTY-THREE SUNDAYS THIS YEAR

TWO hundred and seventeen United Church babi are being born every day in Canada, enough for thr new churches a week. In addition, men and wom are being "born again," and the United Church is swelli its rolls through conversions, and re-dedications, as w as through infant baptisms.

Our immigration is proportionately many times that the United States, and barring some unforseen disaster upheaval, the Canadian population should keep soari by an increase of a million people every 27 months.

The United Church is growing more rapidly than t population. In another twenty-five years or so we shou be double what we are now. If the Mission to the Nati is successful our growth may be even more rapid.

This means that our major problem and opportuni in the years ahead will be for money to establish ne charges, and ministers to lead them. While still very sho we are getting the men. Last year was our best with 6 candidates in the colleges; this year we are better still.

Across the country many Extension Councils have be set up to secure extension funds, buy sites, establish ne charges in schools or halls, and plan for new churche Then too, the Board of Home Missions has been esta lishing new work in many communities.

Last year the Missionary and Maintenance Fund rais $4,608,866. This year's objective is $5½ million. T five million is absolutely essential. What's over will he the church catch up, and maybe prepare for the future.

One of the most important decisions in the church w made by General Council, to give all of 1956 Missiona and Maintenance money over $5 million for chur extension. It is hoped it will be $500,000.

But then there is an extra Sunday, a 53rd Sunday th year. If church people make it a real extra it will swe givings by another $100,000, enough to buy property ar help start nearly a dozen new churches.

Special Fund for Hungarian Relief

MANY congregations, organizations and individuals throughout the United Church want to help some way the victims of Hungary. The Sub-Executive of the General Council has therefo authorized the Treasurer to open a special "Fund for Hungarian Relief." Contributions, clear marked for "Hungarian Relief" may be sent immediately, or at any time during the next few month to Dr. V. T. Mooney, Treasurer, The United Church of Canada, 299 Queen Street West, Toronto 2 Ontario.*

Our Church has already given $30,000 to this urgent cause through the Committee on Overse Relief, through the World Council of Churches. Further contributions received by the Treasurer w be channelled the same day. Five tons of clothing have also been sent from our depot.

It is providential that the World Council's organization on "Inter-Church Aid and Service Refugees" had a staff member in Austria when the revolution broke out. Other workers were rush to the Hungarian border within a few hours, setting up relief depots, shelters and even Church service They co-operate closely with the Austrian Red Cross.

Now there are nearly 100,000 refugees in Austria to be cared for, and the day will soon con when we must in some way bring aid and encouragement to our fellow Christians inside Hungary. its 9,000,000 population nearly one-third are Protestants, and to them we bear a particularly clo relationship. With our gifts, we shall continue to pray that peace and freedom may come to th stricken country.

JAMES S. THOMSON,
Moderator.

ERNEST E. LONG,
Secretary.

**Such gifts will not be credited to the M. and M.*

THE UNITED CHURCH
OBSERVER
DECEMBER 15, 1956

The Moderator's Message

THE GOSPEL OF CHRISTMAS

By JAMES S. THOMSON*

I AM glad of this opportunity to mingle my greetings with the volume of good wishes associated with this happy season of the year. May the return of the Christmas Festival bring joy and blessing to the readers of THE OBSERVER, and all our people! John Bunyan said that "it is profitable for Christians to be often calling to mind the very beginnings of Grace with their souls." Surely this is what the annual remembrance of Christ's birth ought to do for us. It carries us back in gratitude and devotion to a most marvellous new beginning in God's ways with men. Christmas has all the happiness of a birth-day celebration, a festal observance in which we can join as members of Christ's family, for it is the birth-day of Him Who is the Elder Brother of us all. But it is our birthday, too. From the Nativity of Our Lord we date much more than our calendars. When we begin to write, as we shortly shall, 1957 instead of 1956, let us recollect what this means. It is a matter of verifiable history that the coming of Christ has meant for all of us, whether we acknowledge Him as Lord or not, a new day of life, light and liberty to the whole world. Well may our hearts rejoice!

The prevailing spirit of Christmas-tide should be Gratitude. This is possible only if we truly remember Him Whose feast this is. There has been a movement of late years called "putting Christ into Christmas." That strange genius Sören Kierkegaard made a similar proposal more than a hundred years ago. We must try, he said, "again to introduce Christianity into Christendom," because he maintained "Christendom has done away with Christianity without being quite aware of it." He meant that in our social order and moral standards, much that we accept as our own achievement and may even claim as our right, has really come to us as a gift. In the Church what was originally good news has become an old, old story; what was once a new doctrine has become an orthodoxy; what came upon the world as a marvellous truth has faded into "the light of common day." And surely what we mean by Christianity is Christ Himself. "The gift without the giver is bare." Christmas without Christ is a feast without its Lord.

A Chief Place

The need to put "Christ into Christmas" arises in part from the fact that the festival has a dual origin. Reaching away back into primeval times, especially in such northern climes as ours, the winter solstice was a period of revelry and feasting. Days were short and nights were long; the larders were full and there was not much to do in the outside world. And so the Yule-log was lit, and men began to prepare for the welcome of a new year with an abandonment to eating and drinking and fun. The super-imposing of Christmas on these old pagan customs is an element in the Christian redemption — a change from fleshly to more spiritual celebration. The transition is not easy to accomplish and has never been quite made. Of late years, it seems that the pagan element has been gaining ground, and has almost succeeded in holding the chief place in our thoughts. There is no reason why "in the bleak mid-winter" we should not have a time of holiday. It does all our hearts good to take a few days off work, when we can sit at a festive board with family and friends, and rejoice in the laughter of little children round a lighted tree, when we send a message of greeting to our acquaintances and, at least once a year, shake hands with people we meet every day. Christ Himself would not be a stranger at a simple and joyous-hearted feast and would not put any restraint on unaffected merriment. But, such rejoicing can hardly exhaust or fulfil the meaning of Christmas. Let us keep some proper thoughts and fitting recognition for Him who gives name and meaning to the celebration.

It is a wholesome corrective to the paganization of Christmas and nothing less than putting the festival in its proper setting that, more and more, the celebration of Our Lord's birth is having its true place in the worship of the Church. Even here, we need also to put "Christ into Christmas." It is, of course, "very meet, right and our bounden duty" that at this time of all times, and in Church of all places, we should give thanks to God for His unspeakable gift. But, let it be a time when something of the full wonder and glory of the "Word made Flesh" comes home to our minds and finds expression in our worship. Let us "deck our souls with gladness" as well as hang up holly, tinsel and coloured lights, let Christmas-tide be more than an occasion for "special music by the choir" and parties for the Sunday School. We need all that, and I would not put any restraint on an outburst of sheer gladness of heart, but there should be an element of holiness and awe in our rejoicing. Christmas ought to be a great evangelical occasion for us, when Christ is born anew in our hearts by faith.

A Great and Mighty Truth

The older tradition of Advent-tide which associated the first coming of Christ with His return is apt to be forgotten. Our tendency is to celebrate the Nativity as something that happened long long ago with almost the suggestion of a fairy-tale, belonging to the realm of unreality, when angels sang in the sky, and wise men travelled from afar. All that is part of the story, but the fulness of its meaning is the proclamation of a great and mighty truth that must not degenerate into the bemusement of our minds by emotionalism and sentimentality. For the Word of the Nativity is the Gospel of the Kingdom of God. He can come to us still in the Person of His Son just as truly as He was born in Bethlehem. He is the Lord of Life and History. In a world that is as dark, confused and troubled by the menace of great powers as it was in the time of the first Advent, He Who humbled Himself and came as a Servant, is still mighty to save. He comes in ways and at times that are least expected and which the world finds it hard to realize—but He comes to those who are ready to receive Him only in the same spirit as that in which He comes. ●

The Rt. Rev. James S. Thomson, Moderator of The United Church of Canada.

Young refugee from Hungarian catastrophe reaches through fence of W.C.C. reception centre for gifts from sympathetic Austrians.

Hungarian refugees streamed into Austria, and the World Council of Churches was there . . . overseas aid director Dr. Leslie Cooke* here tells about this emergency and other trouble-spots in .

THE WORLD

Q. Why is it that so long after the end of World War II the World Council of Churches is so concerned with relief?

A. The answer to that is two-fold: (a) Europe has not fully recovered. Austria has 30,000 refugees still. West Germany has received about 3,000,000, of whom 400,000 do not speak German, and they are still arriving from East Germany at the rate of 700 every 24 hours.

(b) Elsewhere in the world there are millions of displaced persons, in South Korea, in Vietnam, in Hong Kong—650,000, of whom 130,000 are sleeping on house-tops—Hindus in Pakistan, Moslems in India, and the great Anglo-Indian Community now in extreme poverty. There are 900,000 Arabs who were driven out of Israel, mainly dependent on the United Nations for food and medicine, and on voluntary agencies for clothing. It's an appalling picture of human need, and a festering pool of hatred and desire for revenge that is affecting the whole Arab world.

Q. What is the philosophy back of the work of your Department?

A. Inter-Church Aid and Service to Refugees began as an emergency operation. It has developed into a positive part of the ecumenical fellowship. International, inter-racial, inter-creedal, it is a creative contribution to Christian unity. It is no longer merely a relief project. It is part of the Gospel itself.

Q. What is the most encouraging feature of the work?

A. The increase in givings of the Churches outside the U.S.A. In 1954 it was 19 per cent; 1955, 21 per cent. The 1956 budget will probably equal $46,000,000, of which 24 per cent. will come from Churches in the non-American group. More and more it is the World Church meeting a world need.

Q. What services are now being rendered by your Department of the World Council of Churches?

A. We operate in three ways: (1) We keep constantly before the membership of the World Council the record of what the Churches *are doing* for each other. This is very important. (2) We draw attention of the Churches to emergency situations which arise, such as earthquakes in Greece, riots in Istanbul, floods and famine in India and Pakistan. We move into these areas of tragedy immediately now, certain that the Churches of the world will support us. As a regular service a list of projects is prepared each year which can be adapted for support by denominations, local Churches or individuals. The current list contains 171 different projects.

(3) We do some things as an operating agency: (a) Operate a migration service. In 1955, 12,000 people were settled in other lands. In 1956, the number will probably reach 18,000. (b) Help to integrate refug into the life of the lands where they h found asylum. This process begins bef they leave Europe in our technical training schools. (c) Deal with the h core cases who can never emigrate. Slo but gradually these are being placed homes, sanatoria, etc. One of the m difficult groups to help are the 16,000 Wh

THE TRAGEDY OF THE HUNGRY and the homeless, and the sick is stil with us on a world scale, Christma 1956. The United Church has con tributed nearly $3 million dollars worth of money, and clothing since 1950. In 1955 the Protestant churches of the world contributed $46 million in cash and goods; we gave nearly half a million. Recently our Overseas Relief Committee made quick arrangements to send a shipment of clothing to Hungary. We were able to send $5,000 to help with medical and other supplies and in addition the Church sent $5,000 off to the Springhill mine. Every day clothing is sorted and baled in our warehouse by women workers, and tons continue to go abroad, to those who need it most. For wise distribution where it is most needed we are thankful for the efficient organization of the World Council of Churches.

Russians in China, who for years have be in desperate straits. (d) Grant scholarshi to pastors for post-graduate study — 1 were given in 1955. A few have been se to Canada. (e) Conduct a health servi which brings pastors and other workers w are sick, to Switzerland for treatment a rest. (f) Send packages of rare drugs hospitals behind the Iron Curtain. Th

*Dr. Cooke is Associate General Secretary and Director of Inter-Church Aid and Service to Refugees, World Council of Churches.

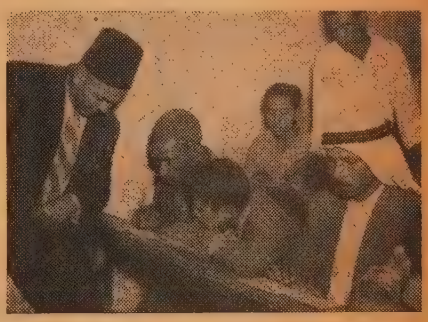
An Interview

By KENNETH J. BEATON

REFUGEE CRISIS

Many of the Hungarian refugees given shelter were children.

Medical care for eight-year-old boy in a German hospital.



Illiterate Arabs learn to read and write in church-aided class in Gaza.

Christmas in refugee camp is cheered for these Greeks by special services, parties and gifts.

service has never been interrupted. (g) Supply current theological books to pastors. At the World Council meeting in Hungary, I asked a pastor what he would like. He replied, "You'll have to choose. I haven't seen a new theological book for ten years." (h) Appoint to areas of need about 100 fraternal workers, agriculturists to Greece, well-diggers to India, technicians to Indonesia, etc. We have eight among the Mau Mau in Kenya. (i) Assist in co-ordinating inter-church aid and relief in all lands. There were 121 agencies doing relief in Hong Kong, for example, when the World Council got them organized into a Protestant Relief Committee.

Altogether this Department has about 200 people engaged in, or supervising these diverse activities. The member Churches put $450,000 a year into this basic organization, but the amount of money and clothing administered is many times that amount.

Q. Is there not a danger of overwhelming the younger Churches by giving them so much responsibility for relief and rehabilitation?

A. I think not. In nearly all Asian and African lands there are now National Christian Councils. We only send money and personnel when we are asked for them. It is a good demonstration to non-Christians of the world-wide Christian fellowship, at work through people whom they know.

Q. Dr. Cooke, have you any message for the members of The United Church of Canada?

A. Yes. I would like to say three things:

1. The Churches should budget enough for us to have adequate provision for emergencies. The situation of the new Hungarian refugees in Austria is a case in point. Within twenty-four hours of the arrival of the first stream of refugees we had two experienced men on the spot. Of the first 15,000, mostly women and children, the World Council cared for 5,000. Food was supplied from our stores in Austria; blankets and medical supplies were flown from Switzerland. The first convoy of food and medical supplies to enter Hungary was made up of nine World Council trucks. As I speak they are still arriving at the rate of 2,500 a day. Already (two weeks after the first fighting in Hungary) we have three Hungarian pastors at work amongst them. The immediate gift of $5,000 from the United Church has been a great help.

2. Compassion is no longer enough. Compulsion must take its place—the compulsion of a personal experience of Jesus Christ which instinctively responds to human need.

3. In Asia, Churches and Missions alike have to be ready for a new day. The East Asia Ecumenical Movement is on the march. We must pool our resources, forget denominational differences, put our men and money into a programme determined by the Asian Churches. If Asia is ever to be evangelized, they must do it.

Thank you, Dr. Cooke. We're sure many members of our Church will want to give a special offering to the Missionary and Maintenance Fund this Christmas to underwrite this ministry of His Church, which is so in harmony with the spirit of the Christ. ●

This bridge connects the mainland and Rose Island sections of Port Simpson. That's the mainland in the background.

Port Simpson Indians live in houses of varying shapes and sizes. These are on Rose Island.

THE STORY OF THE TSIMSHEANS

The Rev. Jack MacLeod chats with one of Port Simpson's oldest residents after providing him with needed clothing.

By A. C. FORREST

ON a cold New Year's Eve, the Chie Councillor and the United Churc missionary of the Indian Village o Port Simpson received a message from th Chief Councillor on the Kincolith Reserve a Pentecostal preacher, that a band o Indians, 76 men and women strong, wer on the revival path and were coming ove The "Native Revival," largely religious bu partly social, is an annual happening b which those who have been stirred up i one native village move on to share ne and renewed religious experience wit another. It's almost as much a part of th religious life of the North Pacific Coas Indians as a Y.P.U. Rally in Ontario, or meat and salad tea in Newfoundland. I serves about the same purpose as "Th Long Communion" does in certain Cap Breton and P.E.I. congregations.

The "Native Revival" started with fou men in Kispiox, a United Church Missio two hundred miles inland. On New Year' Eve their religious enthusiasm was re kindled during the Watchnight Service i their own village which lasted till 5 a.m with the result that they felt called to th task of imparting their re-vitalized faith t their native brethren in other villages. S

The old houses on the reserve have plenty of structural frills, while the new Mission House is modern and attractive.

The Indians of B.C.'s Port Simpson worship in a lovely church and have their revivals in an Epworth Hall . . . a Maritime preacher tells of the intriguing customs of a people moving from the old ways to the new, under the leadership of the church

ey set out on a long journey which took em to the predominantly Anglican eserves of Kitkatla and Kincolith. From incolith they moved on to Port Simpson, id along with them, 76 Kincolith folk who id been religiously moved.

Banjos and Saxophones

The Native Revival took place in Port impson, not in the lovely United Church ith its stained glass windows but in the pworth League Hall, where religious eetings of a very evangelistic nature are arried on every Tuesday and Friday night roughout the fall and winter. The Revival, lthough charged with emotion and evanelistic fervour, was orderly and dignified. Throughout the day there were prayer eetings. At night the services were rather uiet for about the first two hours. The 6 visitors from the other Reserves sat on he platform, several with musical instruments: accordions, banjos, guitars, saxophones. After a time there was a tendency o become a little stirred up, the choruses eached a higher pitch with many "Amens," "Hallelujahs" and "Praise the Lords." The prayers, which in the earlier part of the meetings were offered in words, took on the form of groanings of the spirit, and the testimonies were given more enthusiastically, followed by a period when all the visitors left the platform and mingled with the congregation in an endeavour to win their hearts for God. In the afternoon, between meetings, there were banquets, speeches, etc.

The Sunday service, which was held in Grace Church, was led by the Revivalists, with an altogether changed religious atmosphere. The churchwarden at Christ Church, Kincolith, had brought his vestments. The prayers were read from *The Book of Common Prayer*. The sermon on the Atonement was given quietly and feelingly in English by the Chief Councillor at Kincolith. They had their own choir and organist and sang from *The Messiah*. Most of the 76 were Church of England. Their hosts were United Church of Canada.

Population Declines

Port Simpson had about thirty new converts. Some of them had been Christian before but felt they had backslidden and needed to make a new start. Of the six adult Indians who later joined the minister's church membership class, four were from the revival converts.

Port Simpson is a fine village, with a bond list of about 800. The actual resident population is 500. It shows signs of declining as Prince Rupert grows larger. The first missionary to visit and live at Port Simpson was William Duncan (Father Duncan) who delivered his first sermon there on June 13, 1858. Duncan was an Anglican layman sent out by The Church Missionary Society. In May 1862, he, along with his converts, left Port Simpson and founded the native village of Metlakathla. On February 22, 1884, a Methodist minister, Rev. W. Pollard, came into the village. A few years later the Rev. Thomas Crosby came and worked for many years. The natives in this village belong to the Tsimshean Nation. From very early times Port Simpson was the headquarters for the Tsimsheans (Sim-she-ahns).

Fried Fish Eggs

The Indian people work in salmon canneries, collect seaweed and salmon eggs, and, of course, fish salmon, halibut and ooligans. Salmon eggs go very well fried in butter, the missionary says. Many are independent fishermen, and are quite prosperous, with expensive boats and fine homes. Two village men are expert professional carvers. Their work (and this is true of all the Indians who make a living fishing) takes them away from the village and church during the long summer months. The church work is cut down each year but flourishes again during the winter. Some of the families may remain away from their home village for a winter as well.

The minister is the Rev. John MacLeod, B.A., whose home is in Valleyfield, P.E.I. Port Simpson is one of many churches where the congregation is Indian. In 1949, during his second year at Pine Hill Divinity Hall, Halifax, Mr. MacLeod applied for summer mission field work among the Indian people. No field of that type was available. He was sent to Pierceland, Sask., where he came to know Archdeacon and Mrs. Paul, Anglican missionaries to the Indians in Northern Saskatchewan. They placed the idea of Indian work more firmly in his mind. His farmer father had three brothers who were ministers; two Presbyterian, and one Methodist. One is still living, the Rev. A. D. MacLeod, Saint John, N.B. Mr. MacLeod went to Acadia, then Mount Allison, and eventually Pine Hill and was ordained in 1950. He first served as minister at Matapedia, P.Q., then at St. Peters, Cape Breton Island, where he met a lovely young school teacher, Elsie Harnish. They were married in 1954, and through the help of the Board of Home Missions his wish was granted and he and his bride crossed the continent to their new home at Port Simpson, more than 600 miles up the coast from Vancouver.

Missionaries Go To Conference

We met Jack at the British Columbia Conference. He seemed shy and hesitant to say much about his work. But on a two-day trip up the coast on the big Union Steamship we got him to tell his story.

There were a number of other delegates to Conference on the boat. The Rev. Ross Connall was heading back to his work at Kitimat. There were several lay Indian delegates. The Rev. G. B. East, then at Terrace, had been able to bring his wife and children out to her home in Vancouver, and were returning. We were impressed by the deep sense of affection and loyalty for their Church on the part of the young missionaries and their families.

Mrs. MacLeod hadn't come. We suspect finances had something to do with her

(Over)

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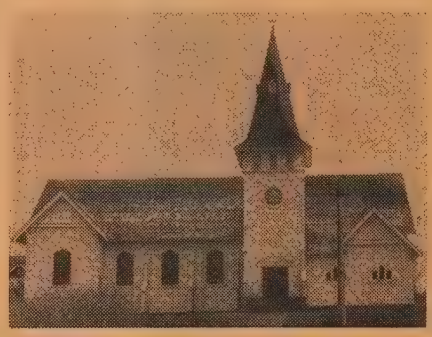
inability to accompany her husband to Conference. Or it may have been that she preferred to remain behind and keep open the library in their home. Every week the Indian children borrow between thirty and sixty books. The library was donated by Erskine and American Church, Montreal, and is one of their closest contacts with the Indian children. Mrs. MacLeod is now teaching in the school.

She is pleased that not a single library book has been lost in 1956, and few soiled or torn. The children are not very much interested in toy trains or cars, for many of them have never seen either, but they are very enthusiastic about toy boats. There are no roads into Port Simpson, but in cases of emergency a plane may be chartered to Prince Rupert for $19.75. A steamer, *The Camosun*, comes in once a week with the mail.

The MacLeods have a comfortable, well-furnished, white frame, eight-roomed bungalow, and a fine white church which the minister says would "look well in any



Port Simpson Indians paid for and built Grace United Church.

Canadian village." It seats normally 350 and can overflow to 500. It was built during the depression years by the Indians.

Good Evening Congregations

The morning congregations are small, but evening attendances from December to March will run from 200 to 300. The church work falls off badly in the summer. This is typical of all west coast Indian work. Indian services in The Epworth League Hall flourish all winter, two nights a week, with everything, except hymns, in the Indian language. They have their own President, four Vice-Presidents, a Secretary and a Treasurer. The minister attends and usually has some part in each service.

This year the sermons are all given in English; the Lesson is read in both English and the Tsimshean language. There is a Church School Sunday afternoon with an enrolment of 135 children. There are groups of Explorers, C.G.I.T., Tyro, a Senior Boys' group of about 12, and other Christian Education groups. There is a woodworking class led by Mr. Janzen (school principal). Each meeting begins with devotions.

The Government operates a fine school, and the United Church has the privile of recommending qualified teachers. M MacLeod feels that it is very importa that they have United Church teachers, at least teachers with a strong religio faith. In fact he can grow eloquent abo the importance of qualified teachers with missionary spirit in such schools.

The native people are loyal to the Unit Church. They raise part of the ministe salary, and the upkeep of the church entirely a local responsibility. The Boa of Home Missions contributes about $2,1 a year. The charge raised $153 last ye for the M. and M. Mr. MacLeod and h wife have been receiving the minimu salary. In addition to Port Simpson, M MacLeod visits Stewart, Alice Arm and t Skeena Cannery several times a year.

Almost every Reserve has a "Concer Band and up to forty musicians are rea to play at any sort of function; weddin funeral or church service. It is to expected that at New Year's Eve the ba will play for a village dance. Then at o'clock the dance will close down and ba and dancers will move over to the chur for a Watchnight service, and. after chur back to the dance again. Last New Yea Watchnight Service came on a Saturd night so the dance closed at 11. At wedding the band will march to the bride house, serenade her to the church a then play overtures and marches betwe speeches at the feast that usually follow and, later in the evening, for the weddi dance.

Unusual Funeral Customs

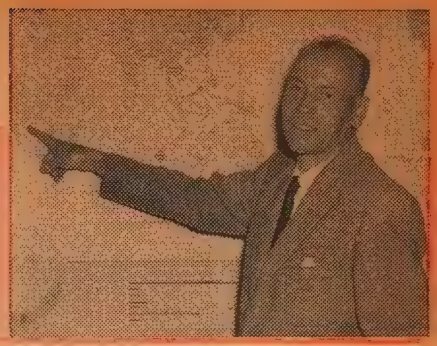
Port Simpson funerals may be a litt baffling to the newcomer. When there is death each village organization in the to has a service before the church servic including the Port Simpson Athletic Cl (basketball is one of their best games). the close of the service conducted by t minister, the Chief of the Tribe to whi the deceased belongs will make a spee in both native and English tongues a hand out money and thanks to those w took part in the funeral services. There w be $40 to the man who found the bod (the Indians like to be alone to die), $5 the Athletic Club, $5 to the church, and $ to the minister. The band then plays march to the wharf where the body is take and placed in a boat and carried off to buried on an island.

There are some tombstones on the islan where the people are buried. But man keep them on the verandahs of their home to serve as a memorial.

When Chief James MacKay died la July the members of his tribe contribute $969 which was later distributed as gift It is customary to place a plate on the to of the coffin in which tribal members mak their offerings. At the Chief's funeral ther was no plate, but bills were scattered a over his chest. The larger donations wer

(*Continued on page 24*)

By W. SIDNEY GILCHRIST*



WHAT IS CHRISTMAS TO A CANADIAN DOCTOR IN AFRICA?

. talk by Dr. Gilchrist to the children of -issionaries at Dondi, Angola, December 25, 1955)

CHRISTMAS DAY is almost over. Tomorrow it will be just a memory. The things you did; the faces you aw; the gifts you received will be for- otten. I want to tell you something about ie word Christmas that may stay in your inds for a long time.

Since you must be getting tired at this our of such a busy day, we'll take the hort way of writing Christmas—Xmas.

"X" Means Christ

Jesus has become so much a part of all hat we see and do that we have to stop nd make ourselves THINK just what life vould be like without Him.

He made possible the kind of families ve live in—the kind of fathers and mothers vho love and care for us.

He changed the world so that we have schools and hospitals that care for the minds and bodies of grown people and of boys and girls.

He brought peace. The whole world is not yet at peace, but all the peace we have has come into the world because of Jesus.

Sometimes I wish we could have one Christmas without rushing around buying presents, sending cards, having special parties and meals. Then we might realize how much of the joy and love, the peace and good will, the kindness we feel in our hearts toward others and the kindness others show to us, have nothing to do with presents bought at stores, have nothing to do with turkey or candy, but come from Jesus and what He has taught us.

I want you to remember the X in Christmas for something else. X is the mark we make to cross things out; make them as if they had never been; forget about them. Some of you have played "Tic, tac, toe, take out your X and put in my O." X is the letter we use to take out the things we don't want any more. When Jesus came it was the beginning of the end for evils and injustices that seemed likely to distress mankind forever.

Take fear and superstition. The other day a man came to the hospital and showed us his leg which was very sore. While we examined it, he told us his brother who was angry at him had arranged to have unseen powers make that leg red, ugly and diseased.

Recently four people came from the same village and the same family. All were ill and all had become ill at about the same time. They believed that someone was angry and had arranged for them to be made ill. These people didn't know Jesus. Christians would have known that Jesus wiped out all fear and superstition. He took away hate. He drew a big X across customs, attitudes, cruelty and all the things that made it impossible for His Father's world to be what He wanted it to be.

"M" Is For Merry

Merry is a good old English word but we don't use it any more in our every day talk. About the only time we do is when we say, "Merry Christmas." We use the words, happy or joyful. Well the M for Merry in Christmas means that it is a happy time — a time to think of other people and give them gifts we hope they will like. It is happy, too, because we get things. But you are all old enough to know that of giving and getting, giving is more fun.

Even the youngest knows that there is still a great deal of unhappiness in the world—hunger, need, despair, hate, disease —that should be done away. M stands not for what is, but for what *may be*. The more of Jesus there is in the hearts of more and more people, the greater happiness there will be in the world.

But most important of all, M stands for . . . *Me*. Each one of us has a part to play in spreading happiness by increasing the peace, love, good will and kindness in our Father's world.

"A" Is For All

In Luke's Christmas story he says, "And the angel said unto them (the shepherds) 'Fear not, for behold, I bring you good tidings of great joy, which shall be to ALL people'." From the bottom of my heart I give thanks that that word ALL is in the Christmas story and in Christmas or I might have been left out. Maybe you would have been, too. The angel said, ALL. Good news for ALL. Good news of joy for ALL.

You know your mummies and daddies most days, and especially on Christmas, seem to you to be pretty nice people. That's so. But they couldn't for the life of them get away from that ALL in the angel message. That brought them here to Africa because they knew that many of the ALL were being left outside. They did not know about Jesus and the joy He brought to ALL. That's why we have missionaries. We want Jesus and His way of life for the whole, round world.

"S" Is For Saviour

There is one word that sums up everything that Jesus was and is. It belongs in the word Xmas. It, too, was in the message of the angels. "For unto you is born this day in the City of David (that was Bethlehem) a Saviour which is Christ the Lord." This is a very precious and wonderful word. You can't expect to understand all about it. Some of us who are older, know that we do not completely understand and appreciate all that it means or ought to mean to us.

The name Jesus means "God saves." The Jews were great people for names. They believed that a man's name told what kind of man he was. You know the Africans have names for us. Sometimes more than one. Sometimes a nice one that they don't mind if we hear, and another not so nice that only missionaries' children hear and most of them don't tell, I'm happy to say. And sometimes as we change, the Africans give us new and different names. But before Jesus was born, the angel said to his mother, "Thou shalt call his name Jesus for He will save his people from their sins."

How did He do it? Jesus walked and talked among us—healed the sick all day long and lay down at night without even a stone for a pillow, and in His teaching, healing and living, said, "You see me. That's what God is like." "This is my Father's world."

Xmas—Christmas

X—to cross out much that the world can do better without
M—for the happiness now in the world and what is yet to come
A—Christmas is for all
S—for the Saviour who is Christ the Lord.

°Missionary Doctor, now on furlough in Canada from Angola, Africa.

Rev. Sheridan Bole

Rev. K. J. Beaton

Mrs. G. Carder

Rev. Victor Fiddes

• Concert Excitement • Christmas in China

Caistor Corners

By SHERIDAN BOLE

THE meeting was held in the Sunday School Room and the matter hadn't been under discussion for more than twenty minutes at the most when George Thomson rose and made the motion that we have a Christmas Concert this year; and Mrs. Troup quickly and gracefully seconded it, adding as a rider, "for the little tots of the Sunday School." The hundredth Christmas Concert of the little church at the Corners was under way!

Of course we've been having Christmas concerts at the Corners for well nigh a hundred years, but we always call a meeting of the teachers to "decide," so that everything may be done democratically.

For the following five weeks the preparations went forward, and then there came forth in the basement of the church the finest concert, so everyone said, "the finest concert we've ever had." It's like that at the Corners; we always excel ourselves.

It was a night of bright moonlight and of fresh-fallen snow, a "silent night, holy night." The church was lit up, every light turned on, and the brightness streaming through the windows seemed to spread across the snowy fields. What a picture it was as we drove along the second concession to the church, and how radiant and peaceful the countryside seemed — surely like that first night in far-off Bethlehem.

But what a flurry of movement on the inside! Everybody came! Mrs. Joe Malcolm was there with her five children; and Jock Mason with his three, the youngest one under his left arm; and dear old Mary Morden with her silver-handled cane; and didn't Jim Wilson's collie dog come, sneaking in past the minister at the door and going to his old place by the furnace; and all the boys and girls, so excited that thirteen barrels wouldn't hold their excitement. The minister was at the door, the very spirit of Christmas itself, smiling and shaking hands and welcoming people he never sees in church, while his wife hovering solicitously nearby warned him he would catch his death of cold in the draft from the opening door.

In the room behind the platform, which is the Ladies' Aid kitchen, the items of the programme were put together. They filled an entire sheet of foolscap, in small writing. Unexpected numbers have to be added. Here comes little Betsie Cooper with her golden hair, newly marcelled, whose mother thought it would be nice for her to say a piece in her new pink dress; and Roger Berry, elder Berry's boy, who has decided to uphold the honour of his class by playing on the flute—and it really did sound nice and so appropriate too, to hear "While shepherds watched their flocks by night," on the flute. Little tots, big tots, bright ones, shy ones, well-trained ones, poorly-trained ones took their part. The three wise men were there; and Joseph, in the minister's frock coat; and four shepherds; and we saw the big bright star, and the little home-made manger, and the angels, five of them and with wings! They were all there and all shared in the general and liberal applause.

There was no Santa Claus. O no! not in a church concert at the Corners, but we took up a silver collection to pay for the bags of candy and to defray expenses; and we were just sixty-three cents short of what the candy cost. But Christmas wouldn't be Christmas at the Corners without our concert, even if we don't make expenses.

Out into the night the crowd surges. The minister stands again in the draft from the door and bids everyone, "Goodnight and a Merry Christmas." In the back room the teachers, nerve wracked, are complimenting one another, "Never again," they say, and again, "Never again." But we know that come another year we'll hold another meeting and the one hundred and first Concert will be on its way.

It has been fun to scribble down something of the happiness and excitement of it all but I wish I could put down here a word that would capture something too of the beauty and the wonder and the miracle of it. I stood for a moment among the scattered chairs in the now empty room. A deep peace was in the place. The manger was still on the platform and it seemed now that a radiance shone above it and the radiance spread until the whole room was filled with a holy light and I heard a Voice—it was more than a whisper—and it said, "For unto us a child is born, unto us a son is given: and his name shall be called Wonderful."

When I came at last out into the st filled night, so silent, so beautiful, I kn it was true, it had happened, and t wonder of it filled my soul with joy.

Will the Bells Ring?

By KENNETH J. BEATON

WILL Christmas bells ring in Chi this year? I can remember as f back as 1926 when the first wave of Co munist propaganda and the first instalme of Communist money reached West Chi that Christmas celebrations in the church were deliberately broken up. Christmas w recognized as a central feature in t Christian year. What now? After eig years of police supervision and sporad repression will the joy of Christmas bre through? I'm sure it will.

In 1927, Rev. S. H. Soper and I we on the road en route to Chengtu after t great evacuation of missionaries the ye before. We were travelling by sedan cha and had slogged through three days winter rain. On Christmas eve we arriv after dark at a little city on what t Chinese then euphemistically called "t great East road." The place was crowd with robbers. Every inn was full. We h to go outside the wall to a stinking litt inn to find beds. We were feeling very sor for ourselves, anyway. Mr. Soper's fami was in Canada and mine was in Japan. certainly didn't seem much like Christma

After supper we took our lanterns a strolled up the main street. The place w in an absolute blackout. The shutters we up on all the shop fronts, and inside, t families huddled in panic, fearful of t looting and perhaps killing that the nig could produce. Here and there the embe of the candle and joss sticks that the faith ful had burned to the household god wi a prayer for protection, glowed faintly the darkness. Only the inns the robbe had commandeered showed any signs life and light.

But no, there was one other place. W came suddenly upon the little church. was beautifully decorated and its lam shot fitful rays of light into the drizzle a the fog. We went through the gate a stood outside the door. About one hundr children, youth and adults were there, sin

• The Prisoners Sing

g Chinese versions of the Christmas arols our children were singing. Then a oung man, with the incomparable story-lling ability of the Chinese, pieced ogether the fragments of the New Testa-ent narrative. When the time came to istribute the presents from the tree we ept away into the darkness. This was eir night. They did not belong to the anch of the Church with which we were onnected. We knew they hadn't seen a issionary or a Chinese pastor for nearly wo years. But their Christmas joy shone rilliantly into the night of Buddhist fatal-sm and political anarchy.

There is a living Church in China. This ear, the angels will again set the bells of ternity ringing and heaven will be emptied nce more to sing into the startled ears of ll mankind "and on earth peace, good will oward men." Chinese Christians will hear nd will respond.

A Family Christmas

By GENEVIEVE CARDER

SANTA CLAUS came to town the other day, with all the colour and excitement of his annual parade. His elves have been apering about in the store windows for everal weeks. The air has a frosty feel, nd we've seen just enough snowflakes to ring a gleam of anticipation into the right eyes of the small ones. Like many nother family we spent an evening this week checking our Christmas mailing list and putting the finishing touches on our Christmas letter. When bedtime finally claimed the family's younger members, my husband and I drew our chairs closer to the dying fire, and talked of other Christmases.

Our first Christmas together was spent in a small white manse in a part of Canada where we felt very close to the North Pole, and very far from home and dear ones. On an evening when the rush of church activities was unexpectedly finished and the unaccustomed free hours might have led into a mood of homesickness, we heard a stamping of feet and a sudden burst of Christmas carolling on our verandah. My husband opened the door and in trooped the congregation, men, women, and young folks! While carols were sung, and good-natured banter exchanged, the aroma of coffee drifted in from the kitchen and a generous lunch appeared as if by magic.

After our guests left, we discovered that our tiny Christmas tree was well-nigh hidden by a pile of parcels they had left. There were chickens and meat, canned goods and preserves, to fill to overflowing a bride's bare pantry shelves. As we faced each other across these tokens of our people's love, there came to each of us the realization that we had left the smaller family circles of our youth, only to become part of the larger family circle of our congregation.

At six-thirty on Christmas morning that year, while the moon rode high above us, and the air fairly crackled at forty degrees below zero, we crossed the road to have a gala breakfast with the staff of the W.M.S. hospital. After breakfast we roamed the hospital corridors singing carols with the nurses. As we stood at the door of the men's ward we began to sing Silent Night, and suddenly our small choir was augmented by several fine men's voices. The harmony was perfect—but the words! The words were German! And the eyes of the singers were filled with tears that soon found themselves mirrored in our own. The presence of uniformed guards told us that the men were prisoners of war. For one never-to-be-forgotten moment, the clashing discordant world of men was stilled. and we knew ourselves to be brothers and sisters within the family of our Father, Who had sent to us His Son.

Of all our treasured Christmas memories, those of Christmas morning worship in an All People's Church in northern Ontario will always be among the most precious. Our people gathered for the service in family groups, with little girls carefully hugging new dolls, and little boys brandishing shiny fire engines. As the service progressed, older boys and girls timed it obviously by frequent reference to gleaming new watches, or called their neighbour's admiring attention to pretty scarves or mittens. The church was gay with trees and lights, fragrant with evergreens, and warm with good fellowship.

Each year a different family led us in a candlelighting ceremony of lovely significance. When our worship was over, and the benediction pronounced, we stood together in silence for a moment, unusually aware of the magnitude of our Father's gift. Then as the organist filled the air with a medley of carols. friends greeted friends with the age-old salutation that annually holds fresh meaning, "A merry Christmas to you." One after another, these well-loved members of our larger family circle clasped our hands firmly and wished for us a happiness that they themselves had already given to us in full measure.

We are amazed and humbled to discover, as Christmas follows Christmas, how wide is our family circle, and how spontaneous the love that binds us to those we are privileged to call "our people." With Edgar Guest, we find ourselves "wishing at this Christmastime that we could but repay a portion of the gladness that they've strewn along our way."

• Error in Emphasis

Church Abuses Christmas

By VICTOR FIDDES

BY the time this article appears in print the perennial plea will have been made from pulpit and church press that we "put Christ back into Christmas." With that plea I am in full sympathy. After seeing what happened last year when Christmas fell on a Sunday I should like nothing better than to have the celebration of the birth of Christ separated from the carnivalism that has gathered around it.

I am afraid that it is a vain hope however. Santa Claus is here to stay, and so is television, and there's not very much I can do about it. And frankly, I'm not too much concerned about that side of the abuse of Christmas. Most people, I imagine, are able to separate the pagan elements of Christmas from the Christian and can enjoy the former while respecting the latter.

When I read the New Testament I cannot help but feel that the things which the Church emphasizes at Christmas have very little to do with the message of the incarnation at the heart of the Gospel. The Church at Christmas time is so exclusively concerned with the decorative aspects of the story of the birth of Christ that it overlooks the basic significance of the fact. Actually the New Testament says very little, almost nothing indeed, about those things over which we preachers wax

(Continued on page 23)

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Book Reviews

Conducted by M. MACDONALD

Chatterbox

A FAMILY story that we later learned to appreciate was of a Scottish couple from the Eastern townships who were our guests for a Presbyterian General Assembly. When the question of a gift to be taken to a young married daughter was discussed, several suggestions were made. However, the old man settled it. "I was thinking it would be a good thing to take Annie Murdoch MacKenzie's new book," he said. "Then we could all hae the readin' o' it." We remembered this story as we read the review of *Borneo People* by the Rt. Hon. Malcolm MacDonald. It would be a perfect Christmas present for a W.M.S. member to give her husband or brother or friend for in this year of South East Asia study she could then "hae the readin' o' it." . . . We are delighted to review Dr. Micklem's book, *The Abyss of Truth* (Toronto: Collins.) $2.25. He always seems to belong to the United Church in a special way, for he was Professor of New Testament at Queen's Theological College 1927-31, and is well known as the former Principal of Mansfield College, Oxford.

Borneo People

By Malcolm MacDonald. (Toronto: Clarke, Irwin & Co., Ltd.) $5.00.
Reviewed by A. J. Wilson.

Those who have read the Right Honorable Malcolm MacDonald's other two books written when he was British High Commissioner to Canada will not need to be persuaded of the quality of this latest volume. Others who make the acquaintance of Mr. MacDonald in *Borneo People* will learn how much they have missed. Few writers have such a gift for sustained and haunting description as Mr. MacDonald, such lilting diction and imaginative interpretation. The island of Borneo, particularly the Sarawak, of which he had oversight as "Governor General of Malaya and British Borneo," provided a perfect subject for his facile pen. Following the precedent set by the "White Rajahs," James Brooks and his successors, Mr. MacDonald determined to visit every part of his constituency. Sarawak is a roadless country, the rivers the only arteries of travel. It is a land of tangled jungles, of a steaming climate, exotic birds, wild animals and wild people. The writer visited these people in their crude homes, participated in their pagan and often revolting ceremonies. He played their games, danced with them; taught them blind man's buff, and ring-around-a-rosy, which they played with enthusiastic abandon. Thus he won their confidence and learned to admire their spirit and character. During his term of office he witnessed the changes in culture which came with the impact of modern civilization on a primitive people. He saw churches established, schools opened, the dress of the pagan give way to modern attire, permanents for the women, T-shirts and shorts instead of loin cloths for the men. He discovered beautiful and high-spirited women. One, Segua, was a sort of symbol

(*Over*)

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the changed habits and customs in rneo. In her was epitomized the clash tween the old and the new, with the evitable tensions and disagreements tween parents and children. *Borneo People* a book of rare charm, of deep under- nding. It shows what a benevolent and mpathetic government can do to help a imitive pagan people make the transition an orderly disciplined way of life and lture. The book is beautifully illustrated on-the-spot photographs.

byss of Truth

By Nathaniel Micklem. (Toronto: Collins.) $2.25.

Reviewed by A. J. Wilson.

Nathaniel Micklem, until recently prin- pal of Mansfield College, Oxford, and one ne professor of Systematic Theology at ueen's Theological College, Kingston, Ont., is rendered a distinct service to students theology in this modest little volume. In few sentences about each, the author esents the contribution which great writers theological thought have made on the bject. The authors considered are both cient and modern, from St. Augustine to arl Barth and Brunner. Included, too, are me outside the Christian tradition. All ese, Dr. Micklem appraises, approving me, discarding others and evaluating each. is not an appraisal of other men's views ly. The author in his search for the eaning of revelation expresses his own ews with candor. He recognizes that God veals Himself in many ways, but deals ecifically with the revelation embodied the great Christian doctrines – Trinity, tonement, Divinity of Christ, etc. He sums p his own views in these words: "But these octrines if taken as symbols of tremendous nd transcendent realities apprehended in ne wonder of the fact of Jesus Christ, are, believe, glimpses into the abyss of truth; ney are attempts to express the inexpressible nat in Him we have begun to see." This ook of less than one hundred and fifty ages, will save the enquirer a vast amount f reading and research. It will stimulate nterest in the great doctrines of the Church. ot all will agree with Dr. Micklem's osition. This reviewer finds it eminently atisfying.

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For Youth

The Trail of the Broken Snowshoe

By Margaret Govan. (Toronto: J. M. Dent & Sons.) $2.25.

Lost in the Barrens

By Farley Mowatt. (Toronto: Little, Brown & Co.) $3.00.

Reviewed by A. C. Forrest.

Librarians, teachers and parents who regret there aren't more good juveniles, will be pleased with two new books, one for the girls and one for the boys.

The Trail of the Broken Snowshoe, by Margaret Govan, is a good adventure story of three teen-aged girls in Algonquin Park, marooned in an empty cottage among the winter snows. Miss Govan used to counsel in Muskoka camps, then in 1938 bought a camp, which she has been running ever since. Her last book, *The Trail of the Red Canoe,* was a good summer adventure story for girls; this one gives a different description of the country so many know and live in during the summer vacation.

Lost in the Barrens, by Farley Mowatt, is the first juvenile from the pen of the author who has written so well of the northern barrens for adult readers. Along with the adventure story of a Toronto school boy and an Indian pal in the north there are all sorts of tips for the reader on how to get along in the northern woods: "the country you can't buck but have to live with." Mr. Mowatt and his young wife have recently built a log house outside Toronto, and there is promise that there will be more books of this kind coming.

At the Dark of the Moon

By Mabel Tinkiss Good. Illustrated by Clare Bice. (Toronto: Macmillans in Canada.) $2.50.

Stoney Kimbasket, eight-year-old Canadian Indian lad, lived with his grandmother at the foot of the Silver Star mountain in British Columbia. Stoney learned all the ways of his people and their legends from the little old lady; he was taught forest skills and to know the animals as friends. However, the school nearby was closed and so Stoney knew nothing of the ways of learning. Events that followed quickly on the visit of the District Nurse make a most interesting story, climaxed by Stoney in a great adventure of which he was the hero. Pen and ink drawings are excellent. For children 8-9.

The Travelling Musicians

(Toronto: George J. McLeod.) $3.50.

Reviewed by E. L. Homewood.

It's an old story, this rollicking tale of four clever beasts—a donkey, a hound, a cat and a rooster—and their encounter with robbers. It's one of the best-loved of the Grimm Brothers' fairly tales. This new edition is profusely and colourfully illustrated by internationally-known Hans Fischer, with type that can be easily read by beginners. The only thing wrong with this book is the price. A rich aunt would have to buy it in most families.

Once in Royal David's City:

A Picture Book of the Nativity, retold from the Gospels by *Kathleen Lines* and drawn by *Harold Jones.* (Toronto: Oxford University Press.) $2.50.

Reviewed by J. A. Davidson.

If I didn't have the review copy of this book to give to my children this Christmas I would go out and buy one for them. This is an excellent production.

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THE MUSIC MAKERS

By FREDERICK J. HORWOOD

NEVER leave an anniversary service without a silent prayer that some I may return. So come with me to Driffy, that village that spreads itself a mile down a snow-covered hillside. t an ideal setting for Christmas, with pine woods and clusters of cedars! re are fifty families who know that it nore blessed to give than to receive, they are putting their creed into tice by inviting twenty needy families n the city to spend Christmas day with n.

he idea was dreamed up by Ebenezer viggin, the children's friend. Eb is a bit fashioned but very kind. He arranged a dozen sleighs to meet the train and the guests to the church hall where minister, Wesley Bunnett, will welcome n. Can you see the hall on Christmas decorated with evergreen boughs and isettias, with a large spruce tree ooned with coloured lights and spark-; tables with white cloths laden with l things to eat, and space left for the t turkeys, plum puddings and mince ? The little visitors and their parents sit down to the biggest feast of their s, where they may pick up drumsticks n their fingers and have as many help- as they wish. After dinner, Santa us will distribute the hundreds of cels so that all the girls and boys will the kind of presents they hope for and e extra ones.

his kind of Christmas party needs lots elpers. The Music Makers will do their in preparing small children for the mised sleigh-ride. After the presents e been opened, there will be some oor games, then husky hockey players pilot toboggans full of children down steep and curving slope from the top Pine hill. Later in the afternoon sleighs take all the children over the hill and ng the winding road where cars never in the winter. Nothing could be more lling than the sound of sleigh-bells ding an accompaniment to the merry es of children as they go over the h-holes formed by the snowdrifts. By time the first stars come a-twinkling y will be on their way back to the hall. ater in the evening when the sandman es, twenty cars will take them back to ir city homes with sleepy children.

Merry Christmas to my large family Music Makers, and may God bless you ry one.

We welcome the following new members to our ic Makers' Circle: Joan Jackson (12), Semans, .; Faith Reichert (12), Glenside, Sask.; Judith lin (10), R.R. 1, Woodville, Ont.; Marilyn d (12), Cookstown, Ont.; Barbara Eustace), her sister Leslie (10) and brother Richard , 277 Supple St., Pembroke, Ont.

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Churches

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Protestant chapel at RCAF Station, Whiteho Yukon, was dedicated by G/C F. W. MacL C.D., Director of Religious Administration marking another milestone in the RCAF's c tribution to the history of the north.

With new capital being invested in Asbestos mines, the congregation of *Th ford Mines Church,* Rev. Lyall Simps minister, is putting up a new building la enough to care for an augmented co munity. Sod was turned recently and it hoped the church will be ready by the e of the year.

The cornerstone of the new *Lyndwo Church,* Port Credit, Rev. Wilbur Rogers, minister, was laid on Oct. 4th Rev. H. W. Vaughan, Th.D., Preside of the Hamilton Conference, who a preached.

Named to honour Dr. J. C. Cochrane new hall recently added to *Trinity Chur North Bay, Ont.,* Rev. R. Bruce Halle minister, was dedicated by Presbyte Chairman Rev. Fred Smith. Cost, alrea pledged, amounts to just over $100,0 Cochrane Hall will add to the efficie handling of congregational work.

Two churches were recently dedicated one day by Rev. D. B. Sparling, Preside of Manitoba Conference. Both *Madsen* a *Balmerton* congregations in the Red La district completed buildings at the sa time. Services have been held from t beginning in each of these mining co munities. *Balmerton's* church, all new, sea 150, and the value is $33,000. *Mads* renovated a building which is valued $15,000. Work on both was done by lo carpenters and volunteer labour. Rev. Daly, *Balmerton's* minister, and Rev. J. Perry, *Madsen* pastor, assisted.

The corner-stone of *St. Paul's Chur Grande Prairie, Alta.,* Rev. G. B. Johnsto minister, was laid by Dr. Sidney Gilchri in the midst of a busy schedule of speakin Older members of the congregation a took part.

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CHURCH ABUSES

(*Continued from page* 17)

eloquent at Christmas: the shining star, the shepherds on the hills, the song of the angels, the promise of peace "to men of good will," the wise men three, yes, and the babe in the manger! The earliest Gospel, Mark, knows nothing of these things, and the last Gospel, John, which tries to put all the facts of Jesus' life and work in proper perspective, refuses to mention them. In all of Paul's writings there isn't a single reference to these peripheral aspects of the birth of Christ, and the likelihood is that the first generation of Christians never heard about them.

Which is not to minimize their beauty and their significance. There is tremendous meaning to Luke's beautiful narrative of the birth of Christ, every detail of it! The doctrine of the virgin birth, in particular, deserves better treatment than it has received from modern Protestantism. But I am becoming convinced that the time to preach about these things is early in the Advent season and not on Christmas day itself. As the great day approaches we preachers ought to move from the periphery to the heart of the story. Why sentimentalize about a light in the sky and a song heard on the hills when we can come to grips with any one of a dozen texts that are basic? You will have your own selection, let me suggest two or three:

"THIS is the saying worthy of all acceptation—that Christ Jesus came into the world to save sinners!" (1 Timothy 1: 15)

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18: 37)

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4: 4, 5) and, of course, John 3: 16 and 17.

Memorials

In *Western Church, Ottawa,* a room in the Hall containing fireplace with plaque and candlesticks, a special gift of the Explorers, was dedicated in memory of the late Rev. John A. Waddell, minister from 1931-48. Two communion chairs and a pulpit were also dedicated.

The Delmer (Ont.) Church, Rev. L. C. Harvey, minister, marked World Communion Sunday with the dedication of a new communion service, a gift by the family to honour the late Mr. and Mrs. James E. Lambden. Mr. William Lambden made the presentation.

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TSIMSHEANS

(*Continued from page* 14)

partly because he was a Chief and par
because the Indian people are all work
in July and more affluent.

Marriage Customs

Sometimes the marriage customs pre
startling to a minister brought up in
Prince Edward Island Presbyterian co
munity. On the other hand, there
ancient taboos which are strictly ke
aimed at maintaining the strength of
tribe. Mr. MacLeod has a high respect
the best in his people's customs and mo
standards, but their conventions a
traditions must be understood.

Although the United Church may ha
built the church, the village Council co
give the building to another sect, but
without first taking a vote of all Bondsm
and women over the age of 21. A sensiti
appreciation of the pride and tradition
the Indian people is necessary; a tactl
missionary might undo years of good wo

The minister feels that the comfortal
house (all heat now is oil) and the fi
facilities with which he is able to work ha
been helpful, and should make for long
ministries than Port Simpson has had. "
minister minds being asked to make
sacrifice for his Church. But you don't li
having to make unnecessary and needle
sacrifices." He is appreciative of the frien
ship and help from Erskine and Americ
Church, Montreal, the largest contribut
to missionary work in Canada.

Among the members of his congregati
there are conservative Indians who do n
show much interest in the revivals or oth
customs at the Epworth Hall and, of cours
there are some families who are not co
cerned with the Church and its activities

The Church has five stained gla
windows given in memory of differe
missionaries who have served there, a
paid for by the people. A new one h
been given by the Moodie Trust Fund.

Erskine and American and the Board
Home Missions recently gave Port Simpso
a film projector. They have made great us
of it, and among other things have put o
film nights and raised money to help shing
the church.

This past summer a new $125,000 scho
was erected and salaries for the teache
have been raised. The future of such India
communities may be uncertain. The chan
ing economy of British Columbia and th
increasing opportunities for education wi
revolutionize the life of the people, an
take many of them away into new fields o
opportunity.

William Green, 22, has just complete
two years of training at Naramata an
hopes to be a minister. Don Price, anothe
Port Simpson native boy, hopes to be
minister, too. In this and in other way
the Indian people will do for the Churc
what the Church did for their fathers
years gone by. ●

ptist Minister ads Council

es from Meeting of the Canadian ncil of Churches, Kitchener

Dr. Emlyn Davies, minister of York-ster Baptist Church, Toronto, was ted President.

Dr. W. J. Gallagher, Secretary, orted . . . a concern with evangelism anada and four conferences and schools l in two years . . . public apathy towards urbing features about the new moral social situation, now developing . . . ew approach and methods necessary in field of overseas missions.

The Council discussed: . . . responsi-y of churches for evangelism and toral care in university communities . . . ernational affairs, during which a reso-on was passed urging increasing prayer support of United Nations, and empha-ng need to increase relief contributions . expressed concern at repression of gious groups in Spain and Colombia . . . orted on special survey commission on k of Council, one recommendation of ich calling churches to confer together Church Extension was debated at length finally adopted. It called upon churches face this question by examination of sent policy practice.

Council heard reports: . . . 1,783 cation Schools were held in 1955 . . . 20,248 was contributed in two years for ugee aid . . . 146 Chaplains are serving ive Canadian navy, army and air force . study was requested on chaplain service penitentiaries and reform institutions . Canada asked to give $5,000 a year for e years to special fund of $500,000 set by International Missionary Council to engthen theological training facilities in ia and Africa . . . World Day of Prayer nds amounted to $70,600 for 1954-5 . . . Christian stewardship sector plans work-g in Canada, with 160 congregations volved in 11 communities.

ethodists Are One People

THIS was the slogan of 2,000 delegates and visitors from 45 countries who tended the ninth session of the World nference of Methodism, the first week September, at Lake Junaluska, North arolina.

Those present listened to 95 speakers on bjects in four main categories: Affirma-ns, Christian Responsibility in a Divided orld, Christian Responsibility in a ivided Church, and Distinctive Methodist ntributions. They issued a message which alt with social unrest, peace and war, ce relations, evangelism, reunion and her themes. This would repay very reful study.

The delegates from the United Church were The ry Rev. George Dorey, Rev. S. J. Parsons, Dr. . Harold Young, Dr. Elias Andrews, Mr. Justice W. Treleaven, Magistrate R. G. Groom, Rev. G. E. Ball, Mr. R. D. Doucett.

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Family Page

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"PLEASE put my name in the Letter Box as soon as you can because almost everyone in my class has the measles and I expect to get them next week, and I'll have plenty of time to answer mail."

Norma, aged 9, wrote this letter to the Editor of *World Friends*, the mission magazine for children three to twelve ye She probably was recovered from measles by the time her letter appeared the flourishing pen pal and letter section, but Norma's interest in the ma zine would be increased, no doubt, by letters she received.

World Friends, recognized as the n sionary magazine for Explorer, Miss Band and Baby Band groups of the Uni Church, and published by the Woma Missionary Society, is 72 years old. It begun in Halifax by the Methodist Bo of Managers and called *The Sheaf*. La it became *The Palm Branch*; and in 1 the W.M.S. decided the little magaz should be enlarged and the policy chang and *World Friends* came into being, p lished in Toronto. Its aim is to fos mutual understanding among children. M E. J. Pratt was Editor for 26 years during that time the circulation grew fr 10,000 to 53,000 and the magazine goes to every province of Canada, to United States from California to Mai to Europe, Asia, Africa, Australia.

With the December, 1955, issue, M Audrey McKim, Edmonton, became new Editor. She was a teacher in both ru and city schools in Alberta, and in addit she wrote stories and poems for church other publications, and is the author of books: *Here Comes Dirk*, a story of a N Canadian family, for children, and *L O'Connor*, a teen-age tale. She also wr the Golden Jubilee Pageant "A Birthd Party for Alberta" used in the scho June, 1955.

What's It Like?

Most children like to draw. Some en writing stories and poems. All love to their names in print. So this past year children have been drawing the covers, a a page has been set aside for their creative work under the "direction" of t imaginary young editors called Kip Keltie. Some of this work overflows i other pages. Through the pen pal letter box section the children beco acquainted with children everywhere.

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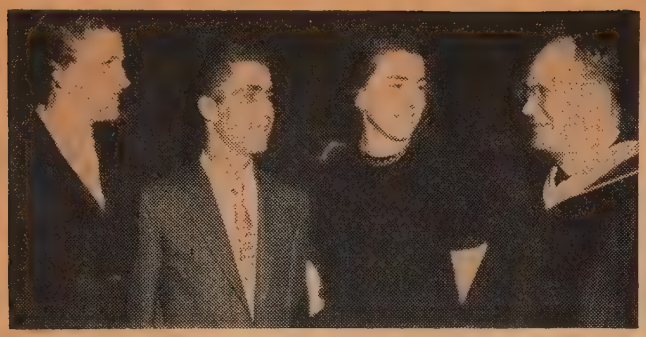

The Misses Bessie and Evilene Turner and Norman Gibson, who answered the plea for church workers, are shown with Rev. H. Garfield Rees, minister of Norfolk St. Church, Guelph, Ont.

One result of *Rev. H. Garfield Rees'* plea for church workers at a recent service in *Norfolk St. Church, Guelph, Ont.*, was the offer of two sisters, Bessie and Evilene Turner, to go to work for the Board of Home Missions. They have been appointed to Archer Memorial Hospital, Lamont, Alberta. Norman Gibson, recommended by the Session and approved by Guelph Presbytery as a candidate for the ministry, is now a student at Waterloo College.

Trek to Naramata

Canadian Memorial Church, Vancouver, Rev. James G. Gorwill, minister, sent ninety members, mostly young people, for a week-end of study, worship and recreation to Naramata Leadership Training School. The minister acted as Dean, assisted by Miss Binnie Moore and Mrs. Phyllis Stobie. Dr. Vernon Fawcett led Bible study; Rev. B. Smillie spoke on Visitation Evangelism. Rev. "Bob" McLaren, just back from a 10,000 mile tour, Rev. Clyde Woollard, Dr. W. J. Rose, and Dr. R. C. Scott gave leadership also. The National Evangelistic Committee of the Church sponsored the trek.

The Atlantic Christian Training Centre at Tatamagouche had four full-time students last winter; this winter it has enrolled 20, a number which taxes the capacity of the present building. On Nov.

Pine Hill Workshop

About 40 Pine Hill students attended first radio and television workshop to held in one of our theological colleges was conducted by Rev. Keith Wooll Director of Radio and Television of United Church, and his assistant, Nancy Edwards, Toronto. From New Rev. John Bachman, Union Theolog Seminary, vice-Chairman of Broadcas and Film Commission of the Nati Council of Churches in the U.S.A., Rev. Everett Parker, head of the Bu of Communications of the Congregati Church and teacher of television at University for the past five years, c to take part in a most successful ventu

1st Principal John T. Stewart and family moved into the lovely new P cipal's residence, the corner-stone of w was laid during the Maritime Confere last June.

Saskatchewan Hall is the name of new residence for women at Prairie C tian Training Centre, Fort Qu'App Sask., dedicated Nov. 5th by the Presi of the Conference, Rev. Ellis A. K Estevan. Mr. J. A. Bouey, devoted worker, cut the ribbon.

Five Oaks Christian Workers Ce Paris, Ont., is planning five one m residential courses and six retreats for 1

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eople

ev. W. T. Ross Flemington, D.D., President of int Allison University, is shown conferring the orary degree of Doctor of Laws on Rt. Rev. Yeung Hahm, Moderator of the Presbyan Church of Korea, at the Founders' Day Convocation.

Mrs. H. D. Taylor, Overseas Missions ecutive Secretary, W.M.S., during her ent visit to Korea received the honorary ree of Doctor of Humane Letters at a cial Convocation of Ewha Women's iversity, Seoul.

Rev. J. A. Breckenridge, for the past six rs a hospital chaplain in Hamilton, Ont., recently become Pastoral Assistant in unt Royal Church, Montreal. He is dying at McGill University.

Faculty and students of *St. Stephen's* llege, Edmonton, Alta., held a two-day reat at the Pidgeon Lake Camp, when v. J. C. Gardiner, Wesley Church, lmonton, was speaker on the theme "The rpose of the Church and Its Ministry"

riumvirate

Rev. W. J. Johnston, D.D., has been pointed the Interim Minister of *St. ul's*-Avenue Road United Church, ronto; his son, *Rev. G. Beverley Johnon,* is minister of *St. Paul's,* Grande airie, Alberta; his brother, *Rev. J. alcolm Johnston,* is minister of *St. Paul's* hurch, Dundas, Ontario.

v. J. M. Wilkie, tton West, Ont., s been called to the lpit of Deer Park nited Church, ronto, July 1, 1957, d has accepted, bject to Presbytery proval.

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Am told an elder completing a second term is ineligible for re-election. Is this so?

A. Not according to the *Manual.* But congregations sometimes set their own rules to meet local needs.

Q. What is the United Church attitude to the Canadian Protestant League?

A. Officially, none. Individually, varied. Personally, embarrassed.

Q. If it is incorrect to say Rev. Jones, what is correct when addressing or introducing a minister?

A. Address him as Mr. Introduce him as the Rev. A. B. Jones.

Q. Has the phrase a "Baptism of Blood" an historic meaning?

A. Persons who were martyred for their faith, without having been baptized, were accounted by the early church to have been baptized in their own blood.

Q. Are prayers for the dead, and prayers to the dead as advocated in the Nov. 1 Observer *consistent with the doctrines of the United Church? I was brought up in the Presbyterian belief that such a practice was an error of Roman Catholicism.*

A. The Observer (Dr. Forster wrote the article) did not advocate prayers *to* the dead. Prayers for the dead are made in our Church. We find nothing in the Doctrine of the Basis of Union against it. Article 15, and also our belief in the Communion of Saints, rather encourages the idea.

Q. What is the significance of the titles Right Reverend, and Very Reverend?

A. "Right" refers to present Moderator (or in Anglican Church to a Bishop). Very Reverend is used for past-Moderators. (Also for Deans.)

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Dec. 19—10.00 p.m.—Andrew Allan directs "The Nativity" — based on English mediaeval mystery plays.

Dec. 24—11.30-11.45 p.m.—Connected network. Carols from Montreal.

11.45—to connected network—Midnight Eucharist from Trinity College Chapel, Toronto.

Christmas Day

9.45-10.00 a.m. — The Fulness of Time. The Christmas story read by Robert Christie from the King James' Version and illustrated with sculpture from the Cathedral of Chartres.

10.00-10.15 a.m.—Her Majesty the Queen.

1.00-1.30—The Wondrous Gift. A Meditation on the birth of our Saviour from Metropolitan United Church, Toronto.

3.00-4.00—Christmas in the Market Place. For family viewing. The Christmas story acted out by a group of gypsy players. The cast is drawn from the Crest Theatre, Toronto.

11.15 p.m.—A Christmas Carol.

Sunday, Dec. 31—3.00-4.00 p.m.—Amahl and the Night Visitors.

RADIO—Trans-Canada Network

Dec. 23 and 30—1.30-2.00 p.m.—*In His Service* —two plays for Christmas, "Blessed Among Women" and "The Word of God."

Dec. 25—10.00 a.m.—The Queen.

10.30-11.30 a.m.—Christmas Music by Choir and Brass. Choir with a Christmas sermon.

10.30-11.00 p.m.—Christmas Choral Music.

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	November 30th 1955	1956
Newfoundland	$ 26,325	$ 33,869
Maritime	264,346	301,308
Montreal and Ottawa	339,553	370,298
Bay of Quinte	217,271	258,281
Toronto	641,981	751,119
Hamilton	434,803	510,096
London	341,574	407,409
Manitoba	178,174	209,585
Saskatchewan	142,049	169,106
Alberta	172,530	203,661
British Columbia	200,495	225,366
Donations	14,665	24,847
	$2,973,766	$3,464,945

H. E. D. ASHFORD,
Secretary.

Death Notices

REVEREND FRANCIS GRAHAM STOTESBURY died at St. Catharines, Ont., October 15, 1956, in his 72nd year. A Victoria College, Toronto, graduate, he served the Church faithfully for 43 years on charges in the Toronto and London Conferences. His sincerity, friendliness and devotion will long be remembered. He is survived by his wife and four sons.

HARRIET F. MAGOWAN, wife of Rev. R. Magowan, D.D., Calgary, died after a brief illness, Oct. 18th. Completing study in Toronto she served as Deaconess in North Winnipeg in what later became Robertson Memorial Church. She served with her husband over forty years in Alberta. She was a life member of the W.M.S.

REV. J. A. HAW died at his home in Ottawa, aged 89 years. He had completed forty-five years in the active ministry. He was graduated from Wesley and University of Manitoba, served in Saskatchewan and Manitoba, then in Eganville, Ontario, retiring in 1944. Twice married, he is survived by his wife, two sons and two daughters.

ROBERT B. CAIRNS, Langbank, Sask., died following a heart attack. Son of a minister, he was brought up in the west, becoming a great churchman, a familiar figure at meetings of Presbytery and Conference. He is survived by his wife, two sisters, one brother.

REV. J. W. SHIER, Picton, Ont., died recently. Born and educated in Ontario he served on the western frontier for many years. He returned east in 1926, and retired in 1932 after 42 years in the active ministry.

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Athabasca Pastoral Charge, Edmonton Presbytery, will be vacant Feb. 1, 1957. Interested ministers please write Mr. L. C. Chamberlain, Athabasca, Alberta.

* * * *

The White Lake pastoral charge (three-point), Renfrew Presbytery, will be vacant January 1st, 1957. Interested ministers please write to Mrs. Wm. R. Headrick, R. R. 2, White Lake, Ontario.

Springbank - Cochrane United Church requires full-time minister for two-point charge. Ministers interested in receiving early call please write Mr. E. B. Davies, Secretary Pastoral Relations Committee, Box 295, Cochrane, Alberta.

* * * *

Deer Lodge United Church, St. James, Manitoba, requires minister. All communications to Secretary, Pastoral Relations Committee, Deer Lodge United Church, Winnipeg 12, Man.

* * * *

Cottam and Albuna, two-point charge, Essex Presbytery, will be vacant on January 1st. Interested ministers please communicate with Mr. Clarence Haggins, Chairman, Pastoral Relations Committee, R. R. 2, Ruthven, Ontario.

* * * *

Central Avenue United Church, Fort Erie, becomes vacant June 30, 1957. Please write Dr. G. K. Chapman, P.O. Box 128, Fort Erie, Ontario, Chairman of the Pulpit Supply Committee.

* * * *

Didsbury, Alta., two-point Pastoral Charge in Red Deer Presbytery, vacant June 30, 1957. Minister retiring. Write Tom Morris, Secretary Pastoral Relations Committee, Didsbury, Alta.

Births

McLAGAN—Rev. and Mrs. R. Evan McLagan, St Thomas, Ont., are happy to announce the birth of a son, Kenneth Campbell, November 3, 1956, a brother for Ronald and Ruth.

WHITE—Rev. and Mrs. Peter Gordon White have joy in the birth of their son, John Gordon, born November 12, 1956, in Toronto, a brother for David Gordon and Patricia Jean.

Ministers' Addresses

Rev. K. Jull, 3576 St. Clair Avenue East, Scarborough, Ont. (*Not* Scarborough Junction.)

Rev. C. W. Tomlin, 74 Robinson Ave., Toronto 13, Ont.

Rev. Morley F. Hodder, New College Residence, 2 Mound Place, Edinburgh 1, Scotland.

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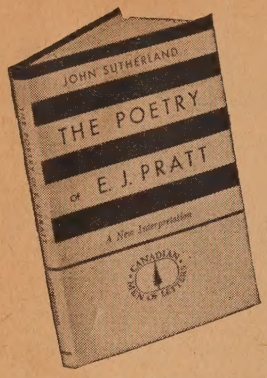

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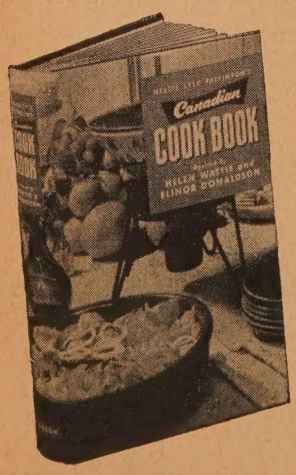

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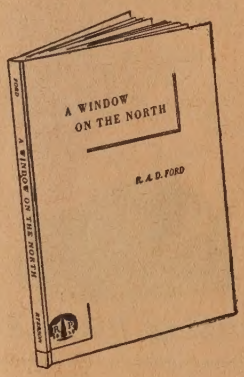

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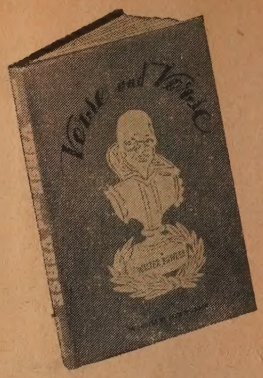

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